Chicago School of
Civics and Philanthropy

A CALL OF ATTENTION TO THE BEHAISTS OR BABISTS OF AMERICA

BY AUGUST J. STENSTRAND

An Open Letter to the Babi World or an Answer to a Letter from One of My Behai Friends.

My friend! I have received your letter and I was glad to hear that you are taken part in seeking for the truth. I also was delighted to hear that you and your friends have a good opinion of my former teacher Dr. Kheiralla, that he is "a very learned man." But thou art wrongly informed concerning Dr. K. being the "standard-bearer" of Subh-i-Ezel in America. No! He is in reality the standard-bearer of Beha Ullah in America. And it was him who brought Beha's religion to this country. Your party pay more attention to the Son, while Dr. K. and his party are paying more attention to the Father. And as Christ said: "No man can serve two masters"; and also: "Every city or house divided against itself shall not stand." This, therefore, is the reason why you are divided, and are bound to fall.

You ask me why I was voted out of the "First Central Church of the Manifestation." My little book (A Call of Attention to the Behaists or Babists of America) explains that very plainly. It was on account of the same reason as Dr. K. was forced out of Abbas Effendi's party, or as Mr. Thompson was kicked out of the same party here in Chicago some time ago. It was on account of different opinions concerning the truth. The Bible calls it "confusion of tongues" as it was foretold that it should be in Bab-el.

You also have asked me why Subh-i-Ezel, the anointed or appointed Successor to the Bab, has not succeeded to become more known to the world. It was because all his friends, the Babists, went back on him in Adrianople, so that he had no supporters to voice his cause abroad. It became fulfilled which was propheeied about him in Isaiah 53: "He was despiced and rejeeted of men; a man of sorrow, and acquainted with grief: and we hid, as it were, our faces from him; he was despiced, and we esteemed him not," because "he had no form nor comeliness," and when we saw him "there was no beauty that we should desire him"; and this is the reason why "he was cut off out of the land of the living," and there was no one to "declare his generation" or to spread his fame. As he says (see Tablet of Ishrakat, p. 30): "O thou who art gazing toward the Supreme Horizon! The Call is aloft but the sense of hearing i scanty, nay even entirely absent. While in the jaws of a 'dragon.' this Oppressed One makes mention of the friends of God." He "made intercession for the transgressors." So we see that his teaching and glory was swallowed up by a dragon and his hosts; while he himself was sent out in the wilderness, where God the Almighty had a place prepared for him, where he should abide until the time come, when God shall have brought all his enemies to him for a footstool. So we see that there was none who believed his report, or who it was that revealed the Arm of God. This is the reasons why he is not known to the world according to your idea.

We, the Babists, believe that the Babi religion is the return of all the religions and the prophets, "everything will return exeept God," or as it stands in The New History of the Bab: "The 'Proof' of God upon earth was able to say, 'I am Adam, and Noah, and Abraham, and Moses, and Jesus, and Muhammad'." And also: "In him shall be the perfection of Moses, the preciousness of Jesus, and the patience of Job." If this is true sayings, then the true manifestation of God must go through the conditions of all the former prophets.

If we take the story of Moses literal, according to how the map points out the journey of the Israelites, then neither Bab, nor Subh-i-Ezel, or Beha Ullah, went through those regions. But we all know that both Subh-i-Ezel and Beha Ullah (not of their own free will or choice) made a similar journey, but through different regions. This is the outward or material journey. But the most important is the spiritual journey from "darkness to light," which if we understand it right will throw some new light upon Babism.

I will take a few names which are connected with the Israelites' journey and explain their original meanings, and then we will see where we arrive at. Take for example Mount Sinai or the wilderness of Sin. A mountain in the Bible symbolizes a "prophet" or a "manifestation," and Sinai or Sin is the name for the "Moon." Therefore, when we read in the Bible, that the children of Israel received the law of God on Mount Sinai, it means, that God revealed His law to the children of Israel through the "Manifesttation of the Moon." And as there is always a "Point of Darkness" opposite to the "Point of Light," so also here. The opposite manifestation to Mount Sinai is named Mount Horeb, and as this word Horeb means "dry," it simply means a "Dry Manifestation," or a "Well without Water."

You know, that during the time Moses was seated upon the throne of manifestation and received the law of God, the children of Israel made to themselves a golden calf. We also read in Ezekiel about "four living beings," of which the third mentioned in rotation, and the only one on the left side, was like a "bull ox" or "calf." We also find in Babism the "Letters of the Living," as for instance the four letters composing the word "Hykl." This bull or calf, mentioned in Ezekiel, is the same one which the children of Israel made for themselves to be their god. Now if we study the history of Moses and compare it to the Babi movement we will soon discover who is the true manifestation.

The true manifestation of God must also fulfill the life-sketch of Christ. And we learn from the Babi history that Subh-i-Ezel went through a similar fate. At first he was held by the Babists as their anointed Messenger and leader, and they spread their garments before him, and they cut palm branches and strewed in his way and hailed him as "Sosanna in the highest: Blessed is he that cometh in the name of the Lord." But at last they all went back on him and denied him, and became his enemies; and they branded him as the first "Letter of Denial" and called him Satan and Beelzebub, and a disturber of peace, and a "dark, dreadful, dire calamity," etc., as it is written: "Then all the disciple forsook him and fled," and left him alone without any helper or supporter to voice his cause. As he himself says in Hykl (see J. R. A. S., 1892, pp. 292-95): "Verily We were befare the faces

of whomsoever is in the heaven and the earth in the days when all the servants arose to kill Me." Also: "O. people of the Beyan! Do ye deny him whom ye were created to meet, and do ye then rejoice in your seats." Also: "O people of the Beyan! If ye will not help him, God will help him with the hosts of the heaven and the earth." And also: "They forbade men from presenting themselves before the Beauty of the Eternal (i. e. Ezel) or eating with his friends." So that those who wanted to see him had to do so in the time of night like Nicodemus, to save their lives. We also learn from the history, that the Babists accused him before the Turkish government, as having made himself an earthly king over the Babists, and that their government was in danger, just as the Jews did to Christ before the Roman government. At last they condemned him to death, and "the notable prisoner called Barabbas was released," and they nailed him to the cross, for he says (see J. R. A. S., 1889, p. 952): "It hath been witnessed what an amount of cruelty and perversity was shown by the people of error, so that none can reekon it but God; until at length they suspended my glorious body in the air, and wounded it with the bullets of malice and hatred, until my spirit returned to the Supreme Companion, and gazed on the Most Beauteous Garment." And he was buried and he descended into Hades, and is preaching to the spirits of darkness, and his enemies thought that they were through with him, but God hath promised to send forth His spirit and raise him up from the grave or Hades, and restore him to his former glory. In Hykl, He says: "O Pen of Eternity (i. e. Ezel)! Grieve not at what hath befallen thee, for God will raise up a people who shall see with their eyes and shall remember what befallen thee." So we see that God hath promised to raise up people who shall voice his cause; and verily God is the fulfiller of His promise.

The true one of God must also fulfill the story of Job. And if we read Job's book and compare it to Subh-i-Ezel's biography, we will find that he has fulfilled it to the letter, except the last act, which is not fulfilled yet, but I have no doubt that that also will be fulfilled when the time comes.

In the Apocalypse of Moses (see Jewish Quarterly Review, vol. 7, pp. 219-35) we read, that when the serpent or satan had deprived Adam of everything and he was lying upon the earth like a dead man outside of Paradise, God looked at him and said: "O Adam, wherefore hast thou done this, for if thou hadst kept my commandment, which I gave to thee, they would not be rejoicing who have brought thee into yonder place of thine? But now I say to thee, that when my salvation shall be manifested to the world, I will turn their rejoicing into sorrow; but thy sorrow I will turn into rejoicing. For I will restore thee unto thy primal glory, and seat thee on a throne of thy deceiver. And he shall come to that place, wherein thou art now lying, and he shall behold thee become higher than himself. And then he himself shall be judged and all his worshippers. And I send him into the gehenna of fire. And he shall be much affrighted and will sorrow, beholding thee sitting on his throne." As Babism is a new creation, the true one must also fulfill the story of Adam. First be created and placed in Paradise, then be deprived of the same, and at last be restored to the Paradise and its former glory.

In the "Hidden Words" he addresses the Babists thus: "O. Ignorant Ones, who have a reputation for Knowledge! Why do ye claim to be shepherds whilst inwardly ye have become wolves of My sheep? Your likeness resembles the star preceeding the dawn, which is apparntly bright and luminous, but in reality leads the caravans of My country and city astray, and causes their destruction." Also: "O. Perfect in Appearance, and Inwardly Defective! Your example is like unto a clear but bitter water, which shows outwardly the utmost purity and clearness, but when it falls into the Hands of the Divine Assayer, not a single drop of it is accepted." Here we find the "Star Wormwood" manifested, who made the waters bitter. And also Christ denounciation against hypocricy: "Ye are like unto whited sepulchres, which indeed appear beautiful ontward, but are within full of dead men's bones, and of all uncleaness." Also he says: "O Son of the Highest Appearance! I deposited in thee a Spirit from Me, that thou mightest be My Lover: Why hast thou left Me and sought another lover?" This saying cannot be applied to any one else in the Babi movement except Subh-i-Ezel, for he is the only one who has gone through that experiment. In the book of Ighan, page 104, we read: "Say, O people of the earth! This is a fiery Youth, who runneth in the wilderness of Spirit, heralding unto you the lamp of God, and reminding you of a Matter, which is visible in concealment under the veils of light, from the horizon of Holiness in the region of Irak." This is a plain statement, and men with eyes can clearly see whom it belongs to. And also on page 72 it stands: "The Light which shone forth from the Morn of Eternity (i. e. Subh-i-Ezel), the traces of which gleams upon the Temples of Unity." In this utterance there can be no doubt. In another place we read (see J. R. A. S., 1889, p. 909): "This Arabian youth, of Mnhammad, of Ali, of Fatima, of Meeca, of Medina, of Batha, of Irak." And also: "The Light on Sinai, and Sinai is the rising place of the manifestation." Also: "The mystery (which is) in the Gospel Syrian, and in Pentatench Hebraic, and the mystery concealed in the Kuran (which is) of Muhammad." So we see that wherever we read in the Babi literature we find the same evidences.

Your question concerning Shittim, Chittim or Kittim. It is the oldest name known for Cyprus, as far back as the creation of Adam and the Bible, so this is a very good reason to suppose that the island of Cyprus is the place intended, since it carried that name at that peculiar time. The Palestinian name of such are later.

It is very remarkable that the Babists, before Beha ever appeared on the stage, had as it stands in the book of Ighan, over twenty volumes of inspired books written by the Bab and some of his learned disciples as proof for this religion. And I know that the Behaists have tried with all their might and power to proof Beha's claim with utterances from all the existent religions on the face of the earth; but they have not translated into the English language a single copy of all those twenty volumes of books, which Bab and his learned friends wrote as a proof for Beha's claim, which seems very suspicious to me, although the Bab is taught by the Behaists to be Beha's forerunner or road-clearer. Does it not to you?

Your friend,

AUGUST J. STENSTRAND.

Chicago, January 6th, 1911

A CALL OF ATTENTION TO THE BEHAISTS OR BABISTS OF AMERICA

BY

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"WHOSO LOVETH INSTRUCTION LOVETH KNOWLEDGE: BUT HE THAT HATETH REPROOF IS BRUTISH."—PROV. XII. 1.

A Call of Attention to the Behaists or Babists of America

By August J. Stenstrand

The first open notice of this separation which took place between the Behaists, and the Babists or Ezelists was at a meeting in Masonic Temple, hall 912, on May 6th, 1906, when I was by an unanimous vote, voted out of the "First Central Church of the Manifestation" belonging to the Society of the Behaists of America.

In June, 1906, I sent to some of the Behaists in New York, Kenosha and Chicago three "abstracts" taken from the utterances of the Bab, with the following letter:—

Dear Sir! I will inform you that another schism has taken place between Dr. I. G. Kheiralla's Behaists followers. And the obstacles for this separation are two, first: "Different opinions concerning the relationship between the Manifestation and the Infinite God." Second: "Who is the True Manifestation since there is many claimers."

I will send you in this letter a few abstracts taken from the utterances of the Bab himself concerning these two questions and you can read them and then judge for yourself.

THE FIRST ABSTRACT.

(Trans. by E. G. Browne.)

NOMINATION OF SUBH-I-EZEL AS THE BAB'S SUCCESSOR.

("Copied by Subh-i-Ezel from the original document in his possession, which is in the Bab's handwriting. See Journal

of the Royal Asiatic Society, for 1889, pp. 996-7." See also the New History of the Bab, p. 426.)

(Translation.)

"God is Most Great with the Uttermost Greatness."

"This is a letter on the part of God, the Protector, the Self-Existent, to God, the Protector, the Self-Existent.

"Say, 'All originate from God.' Say, 'All return unto God.'

"This is a letter from Ali before Nabil, God's Reminder unto the Worlds, unto him whose name is equivalent to the Name of the One [Wahid-28-Yahya, Subh-i-Ezel's name], God's Reminder unto the Worlds.

"Say, 'Verily all originate from the Point of Revelation.'

"O Name of the One, keep what hath been revealed in the Beyan, and what hath been commanded, for verily thou art a Mighty Way of Truth."

[Signature.]

THE SECOND ABSTRACT.

The Bab's answer to the question "What is Truth."
(See "Tarikh-i-Jadid," the New History of the Bab, p. 329.)

(The Text. Trans. by E. G. Browne.)

"Now although certain knowledge is essential to happiness, its attainment is of all things most difficult, even to the favored companions of God's saints. Thus Kumeyl ibn Ziyad, one of Ali's (i. e. the Bab) chosen disciples, once demanded of his Master, behind whom he was seated on a dromedary, 'What is Truth?' 'What hast thou to do with the Truth?' answered Ali, 'for verily it is one of God's mysteries, and a jewel out of His treasure-house.' Then said Kumeyl, when Ali had spoken for some while after this fashion, 'O my Master, am I not worthy to share thy secret?' 'Yes,' answered Ali, 'but the matter is a great one.' 'O my Master,' said Kumeyl, 'Dost thou desire those who beg at the door of thy bounty to be turned away?' 'Nay, verily,' answered Ali, 'I will answer the call of such as are troubled, and will sprinkle upon thee somewhat of the overflowing fulness of the Station of the Truth: receive it from me according to thy capacity, and conceal it from such as are unworthy to share it. O Kumeyl, the Truth is the revelation of the splendours of Divine Majesty without a sign.' 'O my Master,' said Kumeyl, 'I understand not thy meaning; explain it to me further.' 'The effacement of the conjectured, and the clearing of the known,' continued Ali. 'Explain more fully,' demanded Kumeyl. 'The rending of the veil by the triumph of the mystery,' said Ali. 'O my beloved Master,' rejoined Kumeyl, 'tell me more.' 'The attraction of the Divine Unity through the nature of the apprehension of its Oneness,' added Ali. 'Tell me more clearly,' repeated Kumeyl. Then said Ali, 'A light shining forth from the Morning of Eternity (i. e. Subh-i-Ezel) and irradiating the temples of the Unity.'"

THE THIRD ABSTRACT.

(The Bab's teaching concerning the Infinite God. See Journal of the Royal Asiatic Society, for 1889, pp. 913-14-15.)

(The Text. Trans. by E. G. Browne.)

"The Unchanging and Unchangeable Essence of God has existed from Eternity of Eternities in unapproachable Glory and Purity. No one has known It as It should be known, and no one has praised It as It should be praised. It is above all Names, and free from all Likenesses or Similitudes. All things are known by It, while It is more glorious than that It should be known through aught else. From It was produced Its Creation, which has no beginning in time, and shall have no end. This Emanation or Creation was produced by the Primal Will, and though eternal in duration, is subsequent to the Latter as to causation. Since it is impossible for created beings to know the Divine Essence, the Primal Will has, for their guidance and instruction, incarnated Itself from time to time in a human form. These incarnations are known as 'Prophets,' and there have been endless number of them in the Past, as there will be in the Future. That which spoke in all the prophets of the Past, now speaks through the Bab, and will speak through 'Him whom God shall manifest' and after him through others, for there is no cessation to these Manifestations. The Primal Will is like the Sun which rises and sets day after day, but is always the same Sun in reality, though we may, in common language, speak of Adam, Noah, Moses, David, Jesus, and Muhammad as distinct, in truth that which spoke in each of them was One, viz. the Primal Will. This is the meaning of the saying of Muhammad, 'But as to prophets, I (am them).' The last manifestation of the Primal Will took place 1270 years ago, and it has now incarnated Itself in Mirza Ali Muhammad, the Nukta, and speaks through him. In each manifestation news has been given of the following one. Thus the Jews were told to expect a Messiah, but when he came as Jesus they rejected him, because they imagined his coming in a different way, and one which was impossible, and contrary to nature.

So again the followers of Christ were told to expect His return, yet when He returned as Muhammad they for the most part failed to recognize Him, and are to this day expecting His coming, although more than a thousand years have elapsed since that took place. So likewise the Muhammadans are expecting the coming of the Imam Mahdi, and continue to pray for that day when he shall appear and, whenever they mention his name, add the formula 'May God hasten his gladness;' yet now he has come, with verses and signs, they refuse to recognize him, because the manner of his coming does not correspond with their own vain imaginings of how he ought to come.

"By the Sun, for instance, is meant the Primal Will, manifesting itself in the Prophet of the Age, as before explained. By the Moon and stars are meant his immediate companions and Disciples."

Now latter round in the summer 1906, I was distributing the following two abstracts.

THE FIRST ABSTRACT.

(Taken from "A Travellers Narrative," pp. 352-3-4-5.)
(The Text. Trans. by E. G. Browne.)

"Now during the two last years [of the Bab's mission], when the five years cycle of the 'Minor Resurrection' had come to an end, the manifestation of His Highness the Eternal (Hazrat-i-Ezel) took place. And he, being then nineteen years of age, appeared in the hamlet of Takur in [the district of] Nur of Mazandaran, and began with untaught tongue to utter the Innate Word and spontaneous verses. When the first letter from him was conveyed by means of Mirza Ali Sayyah to His Highness the Point [i. e. the Bab], the latter instantly prostrated himself to the earth in thankfulness, saying, 'Blessed be God for this mighty Luminary which hath dawned and this noble Spathe which hath arisen in the night,' testifying of him that he spoke spontaneously and by the Self-Shining Light, which is the Innate Word, the Natural Reason, the Holy Spirit, the Immediate Knowledge, the Sufficing Light, or, after another manner of speech, by Inspiration, Revelation, and Illumination.

"At this time His Highness the Point was imprisoned on the mountain of Maku, and he therefore sent the writing of His Highness the Eternal for each of the Letters of the Living and the chief believers, testifying to his [i. e. Hazrat-i-Ezel's] innate capacity, and calling him by the names of 'Fruit of the Beyan,' 'Morning of Eternity,' 'Countenance,' 'Splendour of God,' 'Mirror,' 'Crystal,' 'Essence of Sweet Perfumes,' 'Sun of Eternity,' 'Second Point,' 'One,' 'the Living, the Speaking,' and sundry other titles. Having designated Hazrat-i-Ezel as his successor, he made over to him generally and particularly all the affairs of the Beyan, even transferring to him the [right of] disclosing the eight 'paths' of the Beyanic ordinances which had [hitherto] remained concealed within the Divine Volition (whereon their disclosure depended), in case the time should demand this.

"In short, during the two last years [of the Bab's life and mission] all that emanated from the Supreme Pen bore reference to His Highness the Fruit [of the Beyan], whom he [i. e. the Bab] recommended to all the people of the Beyan, saying that should they bring sorrow, even to the extent of the mention of aught, on his holy heart, all their good works and devotions would become as scattered dust. Of the words of His Highness the Point [i. e. the Bab] still extant at the present day, which bears reference to the Fruit [of the Beyan, i. e. Subh-i-Ezel] exceeds 20,000 verses, not counting what has disappeared. And for ten years after [the death of] His Highness the Point all the people of the Beyan were unanimous and agreed as to the bestowal of the successorship on His Highness the Eternal [i. e. Subh-i-Ezel]. And he abode for more than two years in Teheran and Shimiran, whence he departed into Mazandaran, whence again (because men had been stirred up on behalf of the government to seek him out) he set out disguised in the garb of a dervish for Hamadan and Kirmanshahan. Thence he proceeded to the Abode of Peace of Baghdad, and in reference to this the 'Tongue of the Unseen' says:—

(Couplet)

'Baghdad shall be filled with tumult; one with lips like sugar shall appear;
I fear lest the disturbance of his lips may cast Shiraz into confusion.'

"At this juncture Mirza Huseyn Ali [i. e. Beha'u'llah], the elder brother of His Highness [Subh-i-Ezel], came to Baghdad with two other brothers and several of the believers, and these gathered round that Most Mighty Light, who, in accordance with instructions with His Highness the Point of Revelation [i. e. the Bab] had given him, passed his nights and days behind the curtains of seclusion apart from believers and others—

(Couplet)

"Behind a veil sits that moon-browed beauty;
He has rent asunder the veils of the world, yet sits behind a veil'—and none approached him save his brothers and certain favored followers. But from behind that veil issued forth letters, epistles, and books [written] in reply to men's questions and petitions."

(See also The New History of The Bab, pp. 381-82: Trans. by E. G. Browne.)

"Now when the letters of Jenab-i-Ezel came to His Holiness 'the Reminder' [i. e. the Bab], he rejoiced exceedingly, and thenceforth began the decline of the Sun of 'the Reminder' and the rising of the Moon of Ezel. So he [i. e. the Bab] sent of his own personal effects, such as pen-cases, paper, writings, his own blessed raiment, and his holy rings, according to the 'Number of the Unity' [Vahid—19], that the outward might correspond with the inward reality. He also wrote a testamentary deposition, explicitly nominating him [i. e. Ezel] as his successor, and added, 'Write the eight [unwritten] Vahids of the Beyan, and, if "He whom God shall manifest" should appear in His power in thy time, abrogate the Beyan; and put into practice that which we shall inspire into thine heart.' Now the mystery of his bestowing his effects on Ezel according

to the 'Number of the Unity' is perfectly evident, namely that he intended the inner meaning thereof, that it might be known to all his followers that after himself Ezel should bear the Divine influences. And his object in explicitly nominating him as his successor also was to re-assure the hearts of the weak, so that they might not be bewildered as to his real nature, but that enemies and friends alike might know that there is no intermission in God's grace, and that God's religion is a thing which must be made manifest. And the reason why [the Bab] himself refrained from writing the eight [unwritten] Vahids of the Beyan, but left them to Ezel, was that all men might know that the Tongue of God is one, and that He in Himself is a sovereign Proof. And what he meant by 'Him whom God should manifest' after himself was Hazrat-i-Ezel and none other than him, for there may not be two 'Points' at one time. And the secret of the Bab's saying, 'Do thus and thus,' while Ezel was himself also a 'Proof,' was that at this time His Holiness 'the Reminder' was the Heaven of Volition, and Ezel was accounted the Earth of Devotion and the product of purified gifts, wherefore was he thus addressed.

"In short, as soon as the time had come when the 'Eternal Fruit' [i. e. Subh-i-Ezel] had reached maturity, the Red Blossom of Reminder-hood [i. e. the Bab], casting itself from the branch of the Blessed Tree of the Ka'imate (which is 'neither of the East nor of the West') to the simoom-wind of the malice of foes, destroyed itself, and prepared to ascend from the outward and visible 'World of Dominion' to the inward realm of the Mystery of Godhead. Wherefore it was that the accessories of his martyrdom appeared in the world; for it is sufficiently obvious that, had he not himself been content with martyrdom, none would have had power to harm him."

It is very important to note here, that in those early histories of Babism, the Babis always called their master (i. e. the Bab) by these titles. "The Sun of 'the Reminder,' " and "The Heaven of Volition;" and they called his Successor (i. e. Subh-i-Ezel) by the following titles: "The Moon of Ezel," "The Blessed

Earth of Devotion," and the "Eternal Fruit," or "The Fruit of the Beyan."

The Second Abstract.

(Taken from "A Travellers Narrative," pp. 335 to 343. Trans. by E. G. Browne.)

The second abstract was a list of the books written by the Bab and Subh-i-Ezel, together with the following letter from Subh-i-Ezel to Prof. E. G. Browne concerning some questions which he had asked him in a previous letter.

Browne says: "In the letter accompanying this list Subh-i-Ezel wrote as follows concerning the fate of the Bab's works generally and of those enumerated in particular:—

"As to what you asked concerning the existence of certain epistles, it is even as you have heard, leaving out of account that which from first to last passed into the hands of strangers, whereof no copy was preserved. At the time of the martyrdom [of the Bab] at Tabriz, as they wrote from thence, many of the original writings passed into the hands of persons belonging to the country of your Excellency or to Russia, amongst these being even autograph writings of His Highness the Point [i. e. the Bab]. Search is necessary, for to read the original is difficult. If this humble one be applied to, copies thereof will be sent. What I myself arranged and copied out while at Baghdad, and what was commanded to be collected of previous and subsequent [writings] until the Day of Martyrdom [of the Bab], was nigh upon thirty volumes of bound books. I myself wrote then with my own hand, and up to the present time I have written many. The originals and copies of these, together with what was in the writings of others, sundry other [books] written in proof of this religion by certain learned friends, and what I myself wrote and compiled, amounted to numerous volumes, as [recorded in] the list thereof [which] I have sent. For some years all of these were in a certain place in the hands of a friend as a trust. Afterwards they were deposited in another place. Eventually I entrusted them

to my own relatives, [in whose keeping] they were preserved for a while; for, inasmuch as the friends of this recluse [i. e. myself] had attained unto martyrdom through the equity and justice of the oppressors of the age, who consider themselves as seekers after truth and just men, there was no recourse but that this humble one [i. e. myself] should make his relatives (By his 'relatives' Subh-i-Ezel means his half-brother Beha'u'llah and those of his kindred who followed him). his trustees. So did this humble one; and whatever [was mine] of books and epistles was [deposited] in their house. The vicissitudes of the world so fell out that these also unsheathed the sword of hatred and wrought what they would. They cruelly put to the sword the remnant of [my] friends who stood firm, and, making strenuous efforts, got into their hands such of the books of His Highness the Point as were obtainable, with the idea of destroying them, and [thereby] rendering their own works more attractive. They also carried off my trust [i. e. the books above referred to committed to their care], and fell not short in anything which can be effected by foes."

Anybody who reads this last abstract, can plainly see the fulfilment of Christ's parable concerning "the Kingdom of Heaven is likened unto a man which sowed good seed in his field: But while men slept his enemy came and sowed tares among the wheat" and corrupted the field.

In October, 1906, I sent out another "pamphlet" with the following letter:— Dear Sir! I will send you some more evidences which I have picked out from the books of the different religions which prove plainly that the Manifestation and the Infinite-God are not one in personality, read them and then decide for yourself which is the Truth.

We are preaching against the Politheism which our ancestors have established, and still we go ahead and try to commit the same error again, which is not right. Please study this pamphlet well, it is very important.

(The Pamphlet.)

Some evidences taken from different religions which prove that the messenger or manifestation is not one in personality with the Infinite-God.

In The Book of Enoch pp. 224-225, reads as follows:—"O thou, who seekest knowledge of the Holy One, be thyself imbued with sacred thoughts: follow not the Divine for things that are unhallowed, nor pursue celestial things with carnal purposes. God is Eternal; the Universe is perpetual: God is exempt from time, but the Universe subsists in time. God, who is all Life, Light, and Love, subsisted prior to both Light and Darkness: from all eternity in venerable solitude; He had no equal, nor any rival."

This corresponds exactly to the saying in "A Travellers Narrative" pp. 115-116, which reads as follows:—"But that Real King is in Himself sufficient unto Himself [and independent] of all: neither doth any advantage accrue to Him from the love of contingent beings, nor doth any hurt befall Him from their hatred. All earthly places appear through Him and unto Him return, and God singly and alone abideth in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth. And none knoweth this save Him and whosoever hath knowledge of the Book. There is no God but Him, the Mighty, the Bountiful."

We know that a messenger or a manifestation is subject to all these conditions, such as space, time, mention, utterance, sign, description, definition, etc., but the Infinite-God is above all these conditions, therefore, the messenger or the manifestation cannot be one in personality with the Infinite-God.

We read in "The Book of Fo" the same evidences, p. 6, is the following sentence:—"Whatsoever we hear, or see, or describe, or image. That verily is not God. There is no way by which to reach Him: He hath no substance which can be represented: He hath no form which can be taken hold of: Thought cannot attain Him: Words cannot penetrate to Him.

The production of the All diminishes Him not; The re-absorption of the All increases Him not. Everything is double: Everything hath its image in Heaven or Earth; But the Eternal Lord of Light and Wisdom Alone, hath not an equal or an image. A potter makes a thousand vessels, But what vessel could make the potter? Even so Wisdom created all, But all cannot create Wisdom."

We find similar things in the Bible. Isaiah 40.25:—"To whom then will ye liken me, or shall I be equal? Saith the Holy One." Deut. 4. 15-16: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." Ex. 20. 3-4:—"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

In February, 1907, I sent out the following pamphlet.

(The Pamphlet.)

The Sacred Scripture Teaches the Equality of All Men.

In "The Book of Enoch" p. 225, reads as follows:—"All men are equal before God; all men are the children of Him! Mortal! forget not this truth; let it be graven on thy inmost heart. In thy morning hour meditate upon it; remember it in the time of night: let it shape all thine actions, and never once be absent from thy life.

"Wouldst thou see what God has made distinct? observe the difference in trees and birds; the dove differs from the peacock; the banyan differs from the rose. But man hath the same bone and figure; is born in the same way, and dieth in the same way: therefore write this upon thine heart, that all men are one and the same."

In "The Book of Fo" p. 34, is the following:—"There did we learn that all (men) are equal, There are no divisions before God; They are all from One Father; And all from the same Essence. The king is not different from the beggar, The outcast differs not from the high priests."

In "The Book of God" iii. p. 312, is the following sentence:—"Buddhism, says Hodgson, proclaimed the equality of all men and women in the sight of God."

In the book "Beha'n'llah" p. 531, is the following sentence:—"O Children of Man! Do you know why We created you from one clay? That no one should glorify himself over the other. Always be mindful of how you were created, for as We created you from one substance, you must be as one soul, walking upon the same feet, eating with one mouth and living in one land; that you may be able to show from your being and your deeds and actions, the signs of the Unity and the essence of abstraction. This is My Advice to you, O people of Light: therefore profit by this advice, that you may attain the fruits of Holiness from the Trees of Might and Power."

Christ said the first commandment is this: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God,—Above all things." And the second commandment is this: "Thou shalt love thy neighbor as thyself. For on these two commandments hang both the laws and the prophets."

Christ here defined the whole religion in two commandments, viz. first: "That we should consider God—Above all things." Second: "That we should consider our neighbors equal to ourselves," and treat them accordingly.

In "The Apocryphal New Testament" p. 122, (i. Clement, 7. 3-4:) reads as follows:—"Above all, remembering the words of the Lord Jesus, which he spake concerning equity, saying, 'Be ye merciful and ye shall obtain mercy; forgive, and ye shall be forgiven: as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kind to others, so shall God be kind to you:

with what measure ye mete, with the same shall it be measured to you again.' ''

We must bear in mind that—when God says: ''That all men are equal before Him,'' it includes all the manifestations or prophets of God also. Christ himself confessed the same truth (that he was as helpless as any of us), when he said: ''From myself I can do nothing.''

The Babis believe that in every manifestation there must be a ''Point of Darkness'' opposed to the ''Point of Light.''

We will now go and see what the Muhammadans Scriptures teach concerning this two manifestations and see if we can recognize them in this ''The Babi Movement.''

Concerning Antichrist, or the False Manifestation.

In ''A Travellers Narrative'' pp. 304-5:—''Concerning Antichrist (Dajjal), and the ass on which he is mounted, the Akaidush-Shia has the following passage:—''The forty-sixth of the signs of the appearance [of the Imam Mahdi] is the coming forth of Antichrist. And the name of that accursed one is Said ibn Sayd. . . . . The Prophet pointed him out to his companions and said, 'O people, God hath not sent any prophet without filling his church with the fear of Antichrist, whom he has respited and left until your time. And this man shall come forth with a mountain of bread and a river of water; and he will appear in a time of famine. Most of his followers will be Jews, women, Arabs, and nomads. He will enter into all quarters and regions of the earth save Mecca and its two mountains, and Medina and its two mountains. And whenever he comes forth he will claim to be God, although he is one-eyed and God is not one-eyed' . . . . . Now the characteristics of Antichrist are these:—his right eye is crushed; his left eye is in his forehead, and glitters as though it were the morning star, and in it is a piece of blood, so that it seems to be pervaded with blood; between his two eyes it is written that he is a misbeliever, so that every one, whether learned or unlearned, can read it; he is a skilled magician, who by his magic, descends into the oceans; with him travel the sun;

before his face is a mountain of smoke, and behind his back is a white mountain, and through [his] magic it seemeth in mens eyes that there are two mountains of water and bread, though in truth it is not so, but a mere juggle; he traverseth all oceans, and over whatsoever ocean or water he passeth it sinketh down and cometh forth no more till the Day of Judgment; before him Satan dances, and the devils cause him and his ass to appear pleasing in men's eyes, and this is a mischief for the proving of mankind. And he crieth out so that the dwellers in the East and in the West, whether of jinn or mankind, hear his voice, and he saith, 'O my friends, I am that God who created and fashioned the members and parts of the world; I am that God who predestined the affairs of [His] servants and guided and directed mankind; I am your Supreme Lord! And most of his followers are women, Jews, bastards, and musicians. But when he cometh to Akaba-i-Afik, which is a mountain in Syria. His Highness the Kaim shall slay him at the third hour on Friday, and shall cleanse the world of the filth and foulness of that Accursed One.' Many other wonderful qualities are attributed to the ass of Antichrist, as for instance, that the distance between its ears is a full mile, that each of its hairs gives forth ravishing strains of music, and the likes, of which things the further enumeration appears to be unprofitable and unnecessary."

Concerning Kaim or Imam Mahdi, the True Manifestation.

In "A Travellers Narrative" pp. 299-300-301, is the following passage:—"In the remotest East is a city whereof the name is Jabars, and its inhabitants are of the children of Thamud. And in the remotest West is a city whereof the name is Jabalk, and its inhabitants are of the children of Ad. And in each one are remnants of these two peoples. The Jews say that the children of Moses fled in the fight with Bukht-Nassar [Nebuchadnezzar], and God caused them to journey towards Jabars and to alight therein. And in that place they dwell; none can come unto them nor reckon their number. The

Prophet on the night wherein he made the night-journey said to Gabriel, 'I wish to see the people concerning whom God hath said, "Of the people of Moses there is a party who are guided in truth, and act justly according to the same." ' [Kuran vii, 159]. 'Between thee and them,' said Gabriel, 'is a journey of six years to go and six years to return; and between thee and them is a river of sand which runs swiftly as the flight of an arrow and ceaseth not save on the Sabbath day; but ask of thy Lord.' So the prophet prayed, and Gabriel said 'Amen;' and God revealed unto Gabriel, 'Grant him what he hath asked.' So he mounted Burak, who took a few steps, and behold he was in the midst of the people. Then he saluted them, and they asked him 'Who art thou?' He said, 'I am the unlettered Prophet.' They said, 'Yes, thou art he concerning whom Moses was given good tidings, and verily the angels would take thy people by the hand, were it not for their faults.' 'I saw their tombs,' saith the Apostle of God, 'at the doors of their abodes, and I said unto them, "Wherefore this?" ' They answered, "That we may remember death morning and evening; for did we not do thus, we should only remember it from time to time." ' Then he said, 'How is it that I see your buildings equal [in height]?' They answered, 'That none of us may overlook another, and that none may shut out the air from another.' Then he said, 'How is it that I see no King or judge amongst you?' They said, 'We are just one to another and give what is due to ourselves, wherefore we need not any to deal out justice in our midst.' Then he said, 'Wherefore are your streets empty?' They answered, 'We all sow and all reap, and every man amongst us taketh what sufficeth him and leaveth what remaineth for his brother.' Then he said, 'Wherefore do I see these people laughing?' They replied, 'One amongst them hath died.' He said, 'Why then do they laugh?' They answered, 'For joy, because he hath been taken away in the belief of the Unity.' He said, 'What aileth these that they weep?' They answered, 'A child hath been born unto them, and they know not in what faith

he will be taken away.' He said, 'When a male child is born unto you, tell me what you do?' They said, 'We fast for a month in thankfulness to God.' He said, 'And if a girl be born unto you?' They answered, 'We fast two months in thankfulness to God, because Moses hath told us that resignation on account of a female child hath a greater reward than resignation on account of a male child.' He said, 'Do ye commit adultery?' They said, 'Doth any one do this thing whom the heaven stoneth not with pebbles from above, and whom the earth swalloweth not from beneath?' He said, 'Do ye take usury?' They answered, 'He alone taketh usury who believeth not in the provision of God.' He said, 'Do ye sicken?' They said, 'We sin not, neither do we sicken: thy people are afflicted with sickness only as an atonement for their sins.' He said, 'Have ye wild beasts and reptiles?' They answered, 'Yes; they pass us by and we pass them by, and they hurt us not.' Then the Prophet proposed unto them his Law; and they asked, 'How shall we do as regards the Pilgrimage, for between us and it is a great distance?' Then the Prophet prayed, 'and,' saith Ibn Abbas, 'the earth was roller up for them so that those of them who would perform the Pilgrimage might do so with [the rest of] mankind. And when it was morning, the Prophet told this [to] such as were present of his people, amongst whom was Abu Bekr. And he said, "Verily it is well with the people of Moses, and God knew what was in their hearts, and revealed 'Of those whom We have created is a nation who are guided in truth and thereby act with equity.' [Kuran vii, 180.] Such are the cities of Jabulka and Jabulsa—the Muslim 'Land of Cocagne'—wherein, according to the Shiite belief, the Imam Mahdi dwells."

We will now go and see what our own Bible, and the other religions of the world, teach concerning the struggle between these two Manifestations, of viz. "Light" and "Darkness," and see if we can recognize them in this "The Babi Religion."

We read in the Revelation, that after the door or the Gate (the Bab) was opened the Servant of God, went through that

Gate, and then found himself in heaven, or in the kingdom of God, and saw everything that was going to happen in that heaven. "And there appeared two wonders in heaven." What was this two wonders? No more and no less than the two manifestations, of viz. Light and Darkness.

In "The Book of God" by E. V. Kenealy, p. 376:—"Now for the first time the Prophet sees the most splendid of all spectacles—the Virgin Spirit of God—in the Hebrew, named Almah, that is Virgin, one who has never been even seen by a man. She it is who sends forth the Incarnation at the appointed time: she is clothed with the sun; the Sun and Moon being types of the male and female principle, which has formed a distinctive mark of every religion. Alma, this word Al, means the 'Preserver,' and Ma, 'Mother.' The Holy Spirit, also indicate the four-sided 'City of God.' Also connected with the old Arab worship of the four-sided stone, Bra-Chthan, in which the creative BR is read." Ptolemy Hephesyion says, "That the Holy Spirit was Echo, that is, the Divine Voice of the Deity, whose laws and counsels she repeated." She is also called "The Hidden Treasure," "The Garden," "The Fountain," "The Apocalypse," "The Inspiration," "The Word of God," "The Primal Will." Enoch says:—"This is the Beloved, the Holy Spirit, who speaks in thee and in the Prophets, QUEÉN of the OCEAN of LIGHT." By all these names we learn that the Holy Spirit means "The Inspired Word of God," or the "Revelations of God." Just as we call the laws of nature, "The Mother of all material Growth;" so also, the Holy Spirit, or the Word of God, is called "The Mother of all spiritual Growth."

"She is clothed with the Sun:" the sun is Her Veil, Robe, or Manifestation. "And the Moon beneath Her feet:" the moon is Her Foot-Stool, or Foundation. The Moon was the first fruit of that Revelation, or the first born of Her increase. The Sun is the "Heaven of Volition," and the Moon is the "Earth of Devotion," or "The Sun of the Reminder," and "The Moon of Ezel." The Moon assumes a boat-like or eres-

eent shape; the symbol of Yona, (the Dove). "And She had a Crown of twelve stars on Her head;" She has brought forth twelve sons or messengers, this is Her crown of glory.

In "The Book of God" vol. iii. p. 383:—"Now the Prophet sees the Evil personified as the Dragon, which is always ready to destroy the Incarnation. The fiery red colour indicates the blood which in his ferocity he spills: his heads and horns his immense power, the dragon-form his destructive nature. This symbol is susceptible also of an interpretation deeply subtle and philosophic, according to the oriental theosophy, which puts to the blush the modern vulgar notion of a devil. This dragon is Typhon, or Maha-Deva, in its destroying capacity, weakens the force of the Beautiful; corrupts Truth and Wisdom, and is therefore the manifestation of evil. This Dragon declares war against the Holy Spirit, who calm and beautiful as the Moon on a troubled night shines still serenely amid the warfare. It is curious to note how, among the people of the most remote antiquity, the tradition of this remarkable mythos still remains. Whenever they see an eclipse of the Moon they believe it is occasioned by the approach of a Dragon seeking to devour her, and they raise the most hideous noises to frighten him away. From this Dragon, says Vallaneey, depicted on the ancient celestial globes certainly arose the poetic fiction of the contest of the Moon and Dragon in time of an eclipse. But how the same idea of an eclipse prevailed with the Chinese, the Japanese, the savages of North America, and the inhabitants of Peru; for all attribute an eclipse to a contest of the Moon with a Dragon, and it cannot be accounted for, except by reference to the most ancient book—the Apocalypse —in which it is first found as above. This combat with the Serpent that cast water out of his mouth like a flood, was commemorated in the mythos of Hercules in conflict with the Hydra. It has also suggested the numerous ancient gems of Cadmus, warring with the Dragon. The episode was beautifully represented in the Mysteries, and it gave birth to the fable of Medea (Metis, Wisdom) flying with her son in a

chariot drawn by Seraphims or Winged Serpents. We find the same idea everywhere. When an eclipse occurs in the Nicober island the people beat all their gongs with the utmost violence, and hurl their spears into the air to frighten away the demon who is devouring the celestial body. The Burman tradition which gives to this Red Dragon a human form, is in accordance with those of other empires. They symbolize him as the planet Rahu which gives no light—that is, he is a lapsed or fallen Spirit no longer clothed with heavenly brightness—. When this monstrous and foul planet, is inflamed with envy at the brightness of the Moon, he descends into her path, and draws, or rather takes, her into his mouth, but he is soon obliged to disgorge her again. In this manner they explain an eclipse, making the duration of the eclipse depend on the time that Rahu retains the planet in his mouth. It is said that the King of the Dragons saw the first Divine Messenger that appeared on this earth, and that he will also see the last. It is also said of this King of the Dragons that he always sleeps at the foot of those mountains from whence the river Casse springs, and that he only awakes on the appearance of a new Celestial. That is, when any being has arrived at such a degree of merit as to deserve to be declared a god, he eats rice which has been boiled in a golden goblet: he then, in order to give a proof of his divinity, throws the goblet into the river Casse. The goblet swims up against the stream till it arrives at the place where the King of the Dragons sleeps. There it strikes against the rock, and makes a noise until the king awakes. In Beeckman's Voyage to Borneo (London, 1718) we read as follows:—We sat very merry till about eight at night, when preparing to go to bed we heard on a sudden a most terrible outcry, mixed with squealing, hallowing, whooping, firing of guns, ringing and clattering of gongs or brass pans, that we were greatly startled, imagining nothing less but that the city was surprised by the rebels. I ran immediately to the door where I found my old fat landlord roaring and whooping like a man raving mad. This

increased my astonishment, and the noise was so great that I could neither be heard nor get an answer to know what the matter was. At last I cried as loud as I possibly could to the old man to know the reason of this sad confusion and outcry, who, in a great fright, pointed up to the heavens, and said,—Leat joo Shatan dea Macon Boolon—which signified, "Look here! see the Devil is eating up the Moon." I was very glad to hear there was no other cause of their fright but their own ignorance. It was only a great eclipse of the Moon."

"In the Northern Mythology we have the same mythos, evidently borrowed from this sentence of the Apocalypse or Revelation:—

'Eastward sat the crone
In the Iron wood,
And there brought forth
Fenrir's offering.
One worse than all,
"The Moon's devourer
In a Demon's guise."
Filled shall he be
With the fated lives:
The god's abode
Which the red blood shall stain.
Then shall the summer's
Sun be darkened.
All weather turned to storm.'

(Voluspa. Str. 32, 33.)

"Note, also, how another glimpse of the Past reveals a part of the Apocalypse. Thus, in the Dionysiac festival, which was but a part of the Eleusinean Mysteries, the first great spectacle presented was the onslaught on Bacchus by the Giants, and his miraculous escape, which was simply the flight of the Holy Spirit here described, with her child, and the attack made on both by the Scarlet Dragon.

"In the Hindu theology this Evil Essence is said to have drawn over to rebellion—one-third of the Spirits—as mentioned in the text. This incident is also represented in a gem published in D'Hancarville, i. 36, where Michael is represented riding in a chariot drawn by four fiery horses: in his right hand he holds the lightnings, and in the left a cruciform wand or sceptre: the dragon-ending angels are, crushed beneath his trampling chargers, and seen as if overwhelmed with agony and despair."

"We next read that the Holy Spirit or the 'Woman' was borne away. In the primeval mythology of Egypt, this text was symbolized by Isis dropping a sheaf of corn as she fled from Typhon (the Dragon) who scattered it over the heavens as he continued to pursue her. The Woman, that she may be out of all danger, is borne away into Hermon (or Wilderness). This was a lofty mountain, the Mountain of the Lord, to which the Splendid Spirit departed away from the machinations of the Evil-doer; mystically she was named thenceforth Alma, or the Hidden, as well as Harmonia. In Amos, this mountain is called 'Er-Mune,' or Mountain of the Moon. Hermon, says Brant, in Hebrew means—Sprung from a serpent. Armonia, means also the Fortress of Yah, or God: it has relation to 'yoneg' delight. To this incident, likewise, in some measure may be traced the sacredness assigned to mountains and caverns. It was in a cavern that Hercules found Echidna, the Holy Spirit, when he travelled through Hu-laia, the land of Hou or God. So the Sibyls who symbolized the Holy Spirit always gave their oracles from caverns. During this sojourn in the Mount Hermon, the infant Incarnation was supposed to have been concealed in a cavern, a mythos which is introduced into the history of most of the Messengers. There were statues in Greece to the Sacred Interpreter of God, and these were called caverned. We may fairly conclude, says Brant, that under the characters of Hermon, Hermes, Thoth, and Cadmus, one person is alluded to, and the same religious mythos. In connection with this, the ancient

Peruvians shewed a small island in a lake, where they believed the Sun Messenger to have once hid himself, and to have been thus preserved from a great danger which awaited him. There is a strange illustration of the words 'the earth helped the woman' in the mythos which relates the birth of Zeus, the Messenger. When his divine Mother brought him forth in the Mountain, she sought in vain for water to baptize the new-born infant; the land was without streams or lakes: whereupon she prayed as follows:—'Dear Earth, do thou also bring forth:' she smote the rock with her wand, and water instantly gushed forth. Note here that the Holy Spirit as Venus Architis, or of the Argha, was worshipped at Mount Libanus, in the form of one disconsolate and afflicted, having her head covered, and leaning upon her left hand, insomuch, says Macrobius, that you would have thought you saw her tears flowing. Manilius says she transformed herself into a fish; and Ovid declared that she concealed herself in one to escape great danger. The tradition was founded on this section of the Apocalypse: the early mythologues having declared that when the Serpent cast out the flood of waters for the purpose of destroying the Woman, she escaped by changing herself into a Fish. Diogenetes Erythraeus, says Hyginus, related that Venus and her Son came on a certain occasion to the Ephr, and that at the same moment Typhon appeared. The two holy ones endeavored to escape: Typhon discharged a vast quantity of water, so that he might overwhelm them, when they changed themselves into fishes, and so escaped. Hence the origin of Venus issuing from the ocean, and the beautiful mermaiden. Hence, also, out of this fish the Indian Incarnation emerges, as may be seen in their mythologic paintings. The departure of the Holy Spirit, her escape from the Evil One, immediately produces war in heaven. Michael arises with his angels to smite the Dragon. The legend of Apollo destroying the serpent Python was founded on this: and hence also Michael has always been called the guardian soldier of the Church. On this also is founded the old Greek

mythos of the combat between Bel-Ari-Phon (the Lion Word of God) and the dragon-shaped Chimera. The Serpent pursues her with a flood. Water here prophetically means people—the idolatrous and wicked who serve the Serpent, and who are ever opposed to the Spirit of God and persecute her Son the Messenger, but who are eventually swallowed up in the earth, that is, in ruin and the grave. Yet the earth helped the woman, that is, the revealed truth of God succeeded even amongst men. So the Hindus teach that, when God appointed Endeer (commonly called Indra) and his descendants to be universal Rajahs of the world, the appointment was so distasteful to the Evil One, that he waged war against them and drove them away from heaven: but Buvani Doorga (the Holy Spirit) descended to the earth, and restored peace and beauty. What has been commonly called the Trimourti Image in the Cave of Elephanta, has been popularly called Brahm in his Creative, Siva in his Destroying and Veeshnu in his Preserving character."

(See Koran Chapter XCIX.)

"In the Name of the Most Merciful God.

"When the Earth shall be shaken by an earthquake; and the Earth shall cast forth her burdens; and a man shall say, What aileth her? On that day the Earth shall declare her tidings, for that thy Lord will inspire Her. On that day men shall go forward in distinct classes, that they may behold their works. And whoever shall have wrought good of the weight of an ant, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same."

In the Book of the Secrets of Enoch, p. 92, is the following passage:—"And he who was speaking to me answered: 'be not afraid, Nir. I am the chief captain of the Lord. The Lord hath sent me, and lo! I will take thy child (Melchizedek) today, and will go with him, and place him in paradise of Eden, and there shall he be for ever. And when the twelfth generation shall be, and a thousand and seventy years shall be, in that generation a just man shall be born, and the Lord

shall tell him to come out upon that mountain where the ark of thy brother Noe shall stand, and he shall find there another Melchizedek who has lived there seven years concealing himself from the people who worship idols, so that they should not slay him, and he shall lead him forth, and he shall be priest, and the first king in the town of Salem after the fashion of this Melchizedek, the commencement of the priests."

We read in the New Testament that Christ was crucified, dead and buried, but he was restored to life on the third day. In another place it stands that after his death, he was among his disciples, but in concealment for forty days, after which he returned to heaven.

In the Old Testament it stands that Noah was concealed in the ark on Mount Ararath, for a period of time, to save himself from the evil-doers, but after the indignation was over he came forth and showed himself and established the truth. And Moses was upon the mount for forty days, during which time the children of Israel had joined themselves to idolatry, but when he came down he restored the truth again to the Israelits. We read that Elijah hid himself from the idolatrous and tyrannous Ahab king of Israel for a while, but afterwards he came forth and slew his whole congregation. We have read how David hid himself from Saul. And how Jacob hid himself from his brother Esau. And how Joseph was separated from his brethren.

Matthew 24.29:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." See also Luke 21.25: and Mark 13.24:—"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Isaiah, 13.10:—"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Revelation, 6.12-13:—"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake;

and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Surat'ul Hykl, p. 38:—"Say, O people, do ye desire to conceal the Beauty of the Sun by the veils of your souls, or to prevent the Spirit from singing in this pure and illustrious Breast? Fear God and oppose not Himself and dispute not with the One by whose command the Kaf was created and connected with this Great Support. Believe in the Ambassadors of God, in His Dominion, in Himself and His Greatness, and come not near those who have denied after they have believed, and who have taken a station for themselves in their own lust; verily are they not infidels?"

Psalm 89.34-35-36-37:—

"My covenant will I not break,
Nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness:
I will not lie unto David:
His seed shall endure for ever,
And his throne as the sun before me.
It shall be established for ever as the moon,
And as the faithful witness in the sky."

In The Journal of the Royal Asiatic Society for 1892, pp. 324-5, is the following Babi Poem.

(The text trans. by E. G. Browne.)

"Good news, O apparitions of holiness, for the Beauty of God is divulged!
O Zephyr! convey to the quickened of heart a summons to his presence!
Ho! ye peoples who expectantly await the Grace of the Mighty King,
The glorious Moon is publicly apparent, resplendent and beautiful.
The Apparition of the Eternal hath appeared to set up the standard of the Beyan;

Exalted beyond the conception of worldlings fancy is the Most Holy Realm of Power.
That Signless King hath sat on the throne of majesty, and state;
He hath thus greeted the sufferers of affliction:—O band who pretend to (my) love!
When anyone treads my path I will cry to him, that he may know,
That whosoever becomes enamoured of me shall not escape suffering and sorrow.
Should anyone not obey me, not take hold of the rope of my protection,
I will drive him far from my presence, I will give him in my wrath to the wind of Not (being).
I am Eternal: I am from the World of the Everlasting: I am One: I am from the Land of the Unlimited:
I am come after the children of the Spirit, and unto me do they advance.
Kindlings of the Fire of my Will! Lo, am I not your Lord?
Pass to the place of the holy ones; hear the shrill cry of 'Yea! Yea!'
I am that Manifestation of the All-Protecting! I am that Ark of Safety!
I am that Impersonal Personality, and I have appeared in my Glory!
I am the uplifted Tree of Life! I am the Hidden and Apparent Fruit!
I am the King of the Kings of the Beyan, and by me is the Beyan exalted!
O witnesses of my fiery Apparition! Hasten toward my country!
Make your heads and lives my sacrifice; for I am the Monarch of Kerbela!

All those people who have studied the early histories of the Babism can plainly see that this poem belongs to the True Manifestation, for his Names and Attributes are shining forth from every line thereof.

We will now go and see from whence the Truth is going to come to re-build Zion or Jerusalem "the religion of God," if it is from Cyprus or not.

The Encyclopedia Americana, vol. 14:—"Shittim Wood. See Kittim." Vol. 4:—"Chittim. See Kittim." Vol. 9:—"Kittim or Chittim, a term of Biblical origin for the inhabitants of the island of Cyprus, derived from the important town of Kition or Cition, the modern Lanarca. Vol. 5:—"The forests (of Cyprus or Shittim Wood) were formerly very extensive, and in ancient times yielded wood much valued by the Phoenicians for shipbuilding. . . . . It is remarkable what Cyprus was celebrated in antiquity for its forests, which not only clothed the whole of its mountain ranges, but covered the entire central plain with a dense mass, so that it was with difficulty that the land could be cleared for cultivation."

The New International Encyclopedia, vol. 15:—"Shittim Wood, the wood of which the ark of the covenant was made (Ex. 25.10:—Deut. 10.3:—). The wood is exceedingly hard and well suited for furniture. It is not attacked by insects."

Vol. 5:—"Cypriotes, Sipri-ots (from Lat. Cyprius, Cyprian, from Cyprus; Gk. Kumpos, Kypros, Cyprus; Turk, Kibris). Natives or inhabitants of Cyprus (q. v.) Since there appears to have existed at least as early as B. C. 4000 an indigenous civilization in the island of Cyprus, the creative and stimulative influences of which are discovered all over the eastern Mediterranean, the relationship of its ancient inhabitants is a question of great importance. The idea that they were simple Semitic Phoenicians is being abandoned, since the civilization of the latter may very well have been derived from Cyprus, and not vice versa. Some of the latest authorities, like Ohnefalsch-Richter and Sergi, regard the autocthonous civilization of Cyprus as belonging, with the prehistoric Egyptian, to the Afro-Mediterranean or 'Afro-European' culture-centre, and its originators physically to the North African white race. Asiatic influence as such is later. In ancient times Cyprus supplied the Greek Monarchs of Egypt with timber for their fleets."

(Max Ohnefalsch-Richter Kypros, the Bible and Homer, pp. 110-111:) speaking about Cyprus he says:—"In the next section we will discuss these worships, which have left their traces in the Homeric Poems and the Bible, and of which Kyprus was one of the most active seats, if not indeed the chief focus." On page 147, he describes one of his discovered relics thus:—"The crescent moon above the Ashera, and the radiate sun above the Masseba." (p. 154. Fig. 156.) has the following description:—"Above an altar of columnar form float the radiate sun and the crescent moon. Behind the priestly celebrant rise the holy palm in front of which a dog appears to be devouring the offal from the victim. To the right of the altar a rampant winged sphinx rests its forepaws against the first line of the inscription in just the same manner as the dog in the Cyprian group places his on the column. pp. 175-6. (Josh. 4.9:) What we are told here, therefore, is how Joshua erected in the midst of Jordan twelve stones, which were evidently twelve large ones of regular shape, from the river bed, and had them set upright on their ends, exactly as the ancient Cypriotes at Tamassos in the second millennium B. C. placed the pillars on the graves of Lamberti hill, just as Jacob placed the pillar on the grave of Rachel. We are next told of the size and weight of the twelve stones, which the twelve Israelites, corresponding to the twelve tribes, carried on their shoulders from the Jordan to Gilgal and erected there. It was possible, therefore, for a strong man to carry one of these stones on his shoulders. The stones which the Cypriotes had carried from the neighbouring river Pidias near Tamassos up to the hill of Lamberti, were as a rule of this size and weight. Only a few were still heavier. I tested this by means of my workmen, as they carried these pillars for me on their shoulders to the convent of Hagios Heraklides at the foot of the hill.

"In addition to these Masseba from the river bed, we heard of others which were erected on Mount Ebal. They were to be covered with plaster, and to have all the works of the law of Moses very plainly written upon them. Moreover an altar of

unhewn stones, which had not been prepared with iron tools, was ereeted.

"We are thus able to learn preeisely the nature of the Masseboth permitted in the worship of Yahve, they were either simple, unadorned stones, unhewn fragments, stones found in the river bed without any ornament or inseription, like the stones from Bethel, Galed, Bethlehem and from the foot of Sinai, or the simple hewn and inscribed stones, tablets, pillars or eolumns without any figures or ornamental design.

"It is a remarkable eoincidenee, that in the same year (1887) both Stade in his history of the people of Israel (i. p. 459) and Perrot in the fourth volume of his History or art 'La Judee' (p. 385—Fig. 203) gave the same Cyprio-Phoenician inscribed monument (my Plate LXXX, 5) in order to illustrate the Jewish Masseba of the Bible. Yahve, the God of Israel, therefore permitted and required the ereetion of simple pillars, and originally also the planting of trees by the altar. It was likewise permissible, or even eompulsory, to erect inseribed stones. We learn further that both the Hebrews and the Cypriotes were in the same habit of setting up simple stones from the river bed."

The Bible also teaches that the Restorer and the Substance to re-build Zion or Jerusalem (i. e. God's Religion) is going to eome from Chittim, Shittim, Kittim or Cyprus. Exodus, 25.10:—"And they shall make an ark of shittim wood: two eubits and a half shall be the length thereof, and a eubit and a half the breadth thereof, and a eubit and a half the height thereof." Ex. 27.1:—"And thou shalt make an altar of shittim wood, five eubits long, and five eubits broad; the altar shall be foursquare: and the height thereof shall be three eubits." Ex. 26.15:—"And thou shalt make boards for the tabernacle of shittim wood standing up." See also, Ex. 25.5 to 28, 26.37, 37.1 to 25, 38.1 to 6, and 25.23:—"Thou shalt also make a table of shittim wood."

So we see that the substance to build the holy things with, is going to be taken out of the island of Shittim or Cyprus.

Joshua, 2.1:—"And Joshua, the son of Nun, sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlots house, named Rahab, and lodged there." Joshua, 3.1:—"And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over." Numbers, 24.23-24-25:—"And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way." Numbers, 25.1:—"And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." Isaiah, 23-1:—"The burden of Tyre. Howl, ye ships of Tarshish: for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them." Daniel, 11.30:—"For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with them that forsake the holy covenant." Jeremiah, 2.9-10:—"Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see: and send unto Kedar, and consider diligently, and see if there be such a thing." Ezekiel, 27.5-6:—"They have made all thy ship's boards of fir trees of Siner: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Basham have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim." Micah, 6.5:—"O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Boer answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord." Joel, 3.18:—"And it shall come to pass in that day, that the mountain shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah

shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Chittim." In the book of Job, Cyprus is called "The Island of the Innocent." Job, 22.30:—"He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."

In "The Book of God" vol. iii, p. 763, Cyprus is called "The Island of the Blessed:"—"We were conducted," says Lucian, "to the City of the Island of the Blessed, to assist at their feasts; at our entrance we were ravished to behold a City of Gold, (The Holy City) encompassed by walls of emerald, whilst its pavement was inlaid with ebony and ivory. The temples were of rubies and diamonds, having large altars raised upon one single precious stone, on which hecatombs were seen to smoke. Its seven gates were all of cinnamon, surrounded by a moat of sweetscented lustral water an hundred yards broad, and as deep as it was necessary to bathe at one's ease. The public baths are of admirable artifice, which are heated by nothing but faggots of cinnamon. The edifice itself is of crystal, the basons, or lavacra, are all large vessels of porcelain filled with dew. The blessed ones are incorporeal and impalpable; they never grow old, but enjoy perpetual youth and vigour. Of all the seasons they know none but the spring, and feel no other wind but the zephyr. The earth is covered with flowers and fruits all the year round, which are gathered every month. There are three hundred and sixty-five fountains of fresh water, as many of honey, and four hundred, but smaller than the others, of sweet unguents with several rivers of milk and wine. They keep their feasts without the city in the Elysian Fields, under the shade of a wood which surrounds it, sitting upon beds of flowers, and have their refections brought by the winds. They are at no pains to make garlands, for the little birds which hop round them singing, scatter flowers upon them, cropt from the neighboring meadows. They never cease singing during the banquet, and rehearsing the most pleasing verses. Their dances are performed by boys and virgins, and their musicians are Eunomus,

Arion, Anacreon, and Stesichorus. When they have finished their songs a second choir of musicians appears, composed of swans and nightingales, which with the zephyrs make up a delightful concert. But what contributes most to the felicity of the blessed is that there are two springs, one of laughter, and the other of joy, of which each person drinking before he sits down, is filled with hilarity for the rest of the day."

In "The Book of God" vol. iii, p. 393:—"In connection with this, the ancient Peruvians shewed a small island in a lake, where they believed the Sun (the messenger) to have once hid himself, and to have been thus preserved from a great danger which awaited him." Volume ii, pp. 72-73: Is alluded to an island called "The Isle of Man" where a great messenger dwelt in a cavern for some while, and thus escaped a great danger.

We find also in "A Travellers Narrative" an utterance by the Bab himself concerning an "Island" and some prophesies which is going to happen in the future when the time comes. Page 177:—"They [the Babis] shall descend from the Green Isle unto the foot of the mountain of Zawra, and shall slay about twelve thousand of the Turks."

> "Thy sun shall no more go down;
> Neither shall thy moon withdraw itself:
> For the Lord shall be thine everlasting light,
> And the days of thy mourning shall be ended."
>
> —Isaiah, 60.20:

I will advise everyone who is an honest seeker after the Truth, to study impartially the early histories of Babism, for to get a real idea of its meaning, as well as the events which took place in its early days. If you do this honestly, you will get an entirely different view concerning the Bab and his religion.

Yours very truly,

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Naperville, Ills., February 13th, 1907.

The following books in the English language, are some of the histories of the Babi Religion:

1. "A Travellers Narrative" written to illustrate the Episode of the Bab. Translated by Edward G. Browne, M.A., M.B. (Pub. Cambridge, England, 1891.)
2. "Tarikh-i-Jadid" the New History of the Bab. Translated by E. G. Browne. (Pub. Cambridge, England, 1893.)
3. "Journal of the Royal Asiatic Society" for 1889, 1892 and 1897. By E. G. Browne.